

PROPOSALS for the Increase of Trade, the better Distribution of the Coin of the Nation; to the great Benefit of the Publick, and of every individual Member of it: pursuant to the Votes of Parliament the 15th of December, 1692. grounded upon the Reasons and Demonstrations hereafter mentioned, viz.

102. i. 67

AS all natural Bodies are the best Directors for the establishing the most regular and most certain Effects:

So all other Bodies, whether Politick or Artificial, which are the Contrivances of Men, are most sure, and most certain effects what is required from them, when they are most suted to that of the Natural. As for Example:

The Blood which in the Natural Body is the very Life and principal Cause of that Motion or Life which is in the Body; and it's evident to any rational Observer; that according to the regular and equal Motion of the Blood, the good Health, Strength and Vigour thereof is proportionable.

Now Money to the Politick Body is as Blood to the Natural; and if this do not regularly circulate either thorow its own Grossness or Impurity, or the Defect of the Member thorow which it ought to pass, that Body will soon fall into Distempers by ill Humours and Weakness thereby, till at last, without Redress, it must of Necessity perish.

Several Years ago I did propose this Scheme for Lives, so useful to the Publick, that I called it *Mons Charitatis*, by which all Persons would reap Advantage that made use of it; only I met with this Difficulty: That though the present Governours or Managers were rich, and had a Million brought into them; yet after their Deaths they did not know who might manage for their Heirs: and though they proposed purchasing Lands of Inheritance, or Ground-rents, yet bad Titles might be purchased, by which their own Estates might be ruined, to make good the Money they received. They did upon all Debates conclude, that without a Register, or a Parliamentary Security, they could not be safe; which now by the last Week's Votes, and Bill intended by Parliament, there is settled a Fund undeniable of 7 per Cent. for Lives, that long-desired Security: After which there hath been great Inquiry by young and old Men, Maids and Widows, who would have singly taken that which now the Parliament gives with the Advantage of Survivorship till all the Lives be determined: Many Persons think the Young may die as soon as middle-aged: such may club as they please, and bring in their Hundreds and Thousands.

Though the regular Method proposed by the Scheme, may be vastly advantageous to all Persons that voluntarily bring in their Money, besides the vast Increase of Survivorship, there is a sure Profit of so much per Cent. even beyond what can be expected, without Hazard, Trouble or Pains, from any other Adventure whatsoever; the Parties subscribing may take their Election of the Rank they will be interested in; whether in all or so many as they please; and if not for their own Lives, they may nominate any Person of the Age agreeable to such Ranks as they shall judge most for their Advantage, from 1 Year to 70. When the Number of Persons of each Rank or Class is full, then the Security to be settled as agreed upon, by Trustees or Managers. By this way Parents may raise considerable Fortunes for their Sons and Daughters; and the longer they live, the less chargeable to their Parents by the Increase of their Annuity; for by 30 l. paying in, they may receive so much per Annum by that time they are at Age, which will serve for a Portion and a Joynture for their Lives: or if any Persons Estates be charged with Joyntures or Annuities, by entering the same Life, may ease their Estates; or a Lord of a Manner that lets Lives, may do the same: or if a Master or Mistress have a Mind to do something for their Servants when they die, they may take the Use whilst they live, and at their Deaths give it their Servants. All charitable Persons may prefer sober and good Scholars, Widows, fatherless Children, and aged Persons, by laying out Money after this manner; may prevent their being burdensome to Relations, and the Interest be a Comfort to them in their old Age: this being putting Money to a vast Advantage, without Hazard. I have written Volumes in the Praise of this Subject, but shall omit it till after the Honour in a Book at large will set down the Advantages of the Methods and

A SCHEME to advance Money at Interest for Lives, of whatsoever Age or Sex.

	Subscriptions.	Number of Persons.	Total Sum.	Interest.
1	5	2000	10000	700
2	10	1000	10000	700
3	20	500	10000	700
4	25	400	10000	700
5	50	200	10000	700
6	100	100	10000	700
7	200	50	10000	700
8	400	25	10000	700
9	500	20	10000	700
10	1000	10	10000	700

Note that by the Scheme, if you change but the Number of Persons with the Money subscribed, it will serve both ways, and so fitted to all Ages and Persons; and as it is between 7 and 7. and so for 10 Ranks; it may be for any other Number to be agreed on: It will answer all Persons Ends and Desires, as it hath been examined by me *W. T.*

1st Rank under	2d between 7 and 14	3d between 14 & 21	4th between 21 & 28	5th between 28 & 35	6th between 35 & 42	7th between 42 & 49	8th between 49 & 56	9th between 56 & 63	10th between 63 & 70
<i>A. B. of Cheapside</i>	5	—	—	—	—	—	—	—	—
<i>C. D. of Cornhill</i>	—	—	—	5	—	—	—	—	—
<i>E. F. of Pater-noster-Row</i>	—	—	—	—	—	50	—	—	—
<i>G. H. of Paul's-Church-yard</i>	—	—	—	—	—	—	5	—	—

By which Schemes it appears, there is 10000 *l.* to be subscribed on each Rank or Class of Sums and Persons; the Interest of which comes to 700 *l.* per *Annun*; but no Subscriber shall be held obliged to pay his Money until the said Sum of 10000 *l.* be fully under-written: (that is to say) If he have subscribed 5 *l.* until 1999. other Persons of the same Rank or Class (as to Age) have each of them subscribed 5 *l.* to make up the same 10000 *l.* or if he have subscribed 50 *l.* until 199 other Persons of the same Rank or Class (as to Age) have each of them subscribed 50 *l.*

Every Person from the time of Payment of the Money he subscribes, shall receive the full Interest thereof at 7 *l.* per *Cent.* per *Annun*; and as any of those that are in the same Rank die, his Income increases, the Survivors of that Rank being to have the whole 700 *l.* per *Annun* (which is the Interest of all the Money advanced by that Rank they are in) divided amongst them; and so in time the Survivors of that Rank happening to be but three or four, will have the whole 700 *l.* per *Annun*, during their Lives amongst them; and at last, he that shall continue the longest Liver of the Rank, shall have the 700 *l.* per *Annun* wholly to himself so long as he lives. By this means he that will make several Subscriptions of the 5 first or smaller Sums, which all amount to but 110 *l.* and rank himself accordingly in each of these Classes (of his Age) which belong to these Sums, hath a Prospect or Possibility to have for his 110 *l.* five times 700 *l.* in all 3500 *l.* per *Annun*, during his Life, as is evident by the said Scheme or Table above.

If he will make several Subscriptions of all the ten Sums, which amount to 2310 *l.* he hath the like Prospect or Possibility to have ten times 700 *l.* in all 7000 *l.* per *Annun* during his Life: And although in this Case more Money is advanced; yet there are fewer Competitors in the same Rank for the great Sums, and so more Probability of surviving. If the Persons subscribing be at any time, during their Lives, minded to transfer or sell their Interest, it will every Year sell for more Money than it would the Year before; for the more die, the greater is the Income to the Survivors: And if any desire to exchange a Life, having first agreed with the King and the Rank for a Fine, one half to the King, the other to the Subscribers of the Rank; this good Fund so established, will relieve the Poor; for the Crown no sooner hath the Money brought in, but immediately issued forth for the Benefit of Trade, and the Preservation and Defence of their Majesties Kingdoms, &c. If the good rich Men improve their Talents according to the Text, they shall have more, &c. For God hath scattered the Poor amongst us as his Pupils, and the Rich as his Stewards to provide for them.